

6. Direct, MARUTS, your beloved horses (to our rite): HITRA, (come to our) oblations; and may IOT>BA? and VAROTA, and the swift leaders, the ABITTAS, sit down on our sacred grass.
7. Bearing the clipt sacred grass, offering ir* due. order the (sacrificial) food, presenting the effused *Soma*, and having the fires kindled, we invoke you^ YARTJ^A,¹ (and the rest), as did MANTIS.
8. MABTJTS, VISHNU, ASWINS, P^SHAN, come hither (induced) by my praise: may INDRA, the first (of the gods), also come, the showerer {of benefits), he who is praised by (his) worshippers as the slayer of- YRITRA.
9. Unoppressive deities, bestow upon us a mansion without defect", so that, subduers (of foes), no one may injure our defences, whether from afar or nigh.
10. There is identity of race among you, deities, destroyers of foes; there is kindred² (with .me your worshipper); therefore utter at once the command for our former prosperity and for new happiness.
11. Deities, possessed of-all wealth, I, desirous of Varga offering worship, address to you verily unprecedented praise, for the sake of obtaining desired sfoueuee.

¹"When *Mitra* and *Varuna* are named singly.
Loth are Intended,
and, sometimes even more of the *Tiswadevas*, -
according to the
scholiast/ [For *Manu's* sacrifice, cf. vol. i. p.
<38, and *Satapatha*
JBrdJimana, i. 8.J-1
²The text has only *asty dpyam*, the scolia&t
says, with the
Rishi of the hymn.